which was fitted into a notch in another stick lying on the ground. Dry fibers were used to catch the sparks. When the fibrous material began to smoulder the firemaker would blow on it gently until a flame appeared. Dry grass and wood then were added. As this task was an arduous one, fires seldom were permitted to go out in the village. 372

RAIDING

Some economic importance must be imputed to the raids which the Terena made upon their neighbors. They mention raiding the Ilai, but who the Ilai were is not clear. It is possible that the word "Ilai" is a Terena word for the Chamacoco, for the Chamacoco were being repeatedly raided by their eastern neighbors, particularly the Mbayá. The Terena tell of capturing horses, sheep, and cattle and, above all, slaves. The practice was to put men and women to death, keeping only the young boys and girls. After these young slave children grew up they were part of the tribe and it was difficult for them to escape and return to their own people about whom they now knew very little. Slaves were made to cultivate the soil, hunt, fetch wood and water, build houses, tend livestock, and to take part in warfare and even assist in ceremonials. Besides their economic importance, slaves, of course, enhanced the social prestige of their owners. 721 567 727 [554]

PROPERTY AND INHERITANCE

The Terena can now give only very sketchy information about their past property rights and inheritance. Whether they ever had a common tribal territory is not clear. What appears most likely is that the members of each village laid claim to the cultivable lands surrounding the village and to certain hunting and fishing grounds. Each family group had its own house and fields under the trusteeship of the family head which passed to the man's younger brother or son after his death. Individuals owned their own clothing, tools, weapons, and ornaments. Livestock and slaves were the property of the warrior who captured them, but their use and services were available to the members of the household in which the warrior lived. The Terena state that the produce of the field and the chase, although owned by individual households, would be shared if anyone was 421

in want owing to illness or misfortune. Livestock, slaves, houses, and cultivated lands were the only forms of property that were actually inherited. The practice of burning a dead person's private property, consisting of clothing, tools, weapons, and ceremonial objects, over the person's grave solved the problem of their disposal. Even the houses were sometimes burnt, although the general practice was to change the doorway so that the ghost of the deceased could not find its way back.

ORGANIZATION OF LABOR

It appears, from what the Terena say, that the household was the primary economic unit. Both the men and women of the household, with whatever slaves they might have possessed, participated in agricultural labor. The men performed the heavy work of clearing and hoeing the ground, while the women and older children assisted in planting, weeding, and harvesting. The preparation of food, cooking, spinning and weaving, and pottery making were the activities of the women. Men's work consisted of hunting, fishing, tool making, preparation of skins, basket making, and warfare. Both sexes participated in collecting wild plant foods.

The men of the village would participate in a communal hunt on horseback if such large action was deemed advisable. If land was difficult to clear, several closely related households would assist one another in the work of clearing. Kinsmen, even when dwelling in different households, would assist each other in economic activities.

PRESENT-DAY ECONOMY OF THE TERENA

GENERAL DESCRIPTION

The migration of the Terena into their present location in Brazilian territory was followed by many changes in their economy. Here they found a new physical and social environment. Southern Mato Grosso was already under effective Brazilian control. Brazilian cattlemen were pushing westward, seeking land and labor for their new enterprises. The old free life of cultivation, hunting, fishing, and raiding came to an end—the Terena had to settle down. On the lands allotted to them, they began to cultivate plots of manioc, maize, sugarcane, cotton, and other crops